invitation, because he could not repay it. This alone official was not a subordinate of the governor. In Rawanduz this principle operates to limit visiting among officials of different rank, although the matter is partially solved by the club and the qaimaqam. The latter simply orders the attendance of those of his subordinates he wishes present at a gathering, and they are thus able to attend without inconvenience to their honor. Generally speaking, the official class of the town has three aliqums, those persons who can afford gambling and drinking and who are interested in these pastimes, those who have the means but are not interested, and those whose pay does not permit them such luxuries. This last group is largely made up of teachers who have gatherings of their own, visiting in each other's rooms and exchanging meals. The qaimaqam and other high officials are sensitive to the financial difficulties of the teachers, and do not include them in their invitations or "orders" for an evening's entertainment.

Two canons of etiquette, although they may occasionally be observed in all ranks of society in the town, are to be found in a heightened form in the behavior of members of the official class. The first of these is that it is considered impolite to admire too vociferously anything belonging to another. In the case of children or houses, the reticulitation is that this will bring misfortune to the admired object, because such remarks are unwittingly covered the malice of the evil eye, or

community concerned, and rivalry between members is directed towards out-doing each other in the eyes of the group as a whole. [KJ 139]

Rowdyish society. An other insidiously apparent type of informal group which is commonly formed is that of rowdyish society. The unskilled room houses a more polite and essentially closed society; rowdyish society includes more diverse persons, and emerges from practically any aggregation of individuals who are not engaged in productive pursuits. There is a tendency for the individuals of the highest prestige to stay away from such groups, since the joking and horse-play may be rather personal and quite free, and the rules of improper behavior easily forgotten. Thus, though formed from an open aggregation of individuals, which any male transient or [illegible] or villager may join, it develops in practice into a gang of village youths and men, primarily the younger and more irresponsible, and the men of lower class status.

The same problems that are debated in the unskilled room may also be discussed here, but with less stress on policy forming and more stress on the anecdotal. Prestige differences in the group emerge very clearly from who is made fun of and who feels in a position to conform. At the same time, the group serves as a forum for complaints against abuses. Here the attitudes of the less privileged sections of the village to specific issues become coordinated; pressures are applied and exchanges entered that may lead to concerted action when persons feel they have been badly wronged.

Women's groups. Women are excluded from both these types of [KJ. 573 •] groups, as well as from politicals activities in general. Though they prepare the food that may be consumed in the unskilled room, they should not show themselves there, and, for example, tea-brewing, which should be done on the spot, is in the hands of [573] a younger male kinsman of the host. In fact, when a visitor arrives in whose duty take an interest, they may find domestic work to do within earshot though out of sight, or a small son of the house is dispatched as an informant. The actual extent to which women contribute in shaping the opinions of their men is difficult to evaluate, and surely varies considerably, but is usually probably slight. On the other hand, they have access to information, especially gossip,

which the head of the family has cut, and may thus be of some importance. The main aggregations of women where such gossip is exchanged are found around the water-hole, where water for the house is fetched, and clothes washed and beaten. The actual visiting between women seems predominantly to be limited by kinship, most frequent are the daughter's visits to her mother. Such visiting is concentrated in the hours just before noon, when the men are occupied and there are no pressing household duties.

In everyday life, there are thus three types of larger groupings that provide a forum for factionalism and leadership: (a) the men of high prestige congregate in the unskilled room, (b) the men of low prestige get together in an informal «coffee house», and (c) the women of the community meet and gossip by the village water-hole. None of these groupings, however, pretend to be representative of the community as a whole, and none of them are primarily integrative in their function.

RITUAL UNITY OF THE VILLAGE COMMUNITY

Mosque. The complex status hierarchy of individuals in the village only emerges clearly, and the effective integration of the community is only achieved, through the truly communal village activities. These will tend to be of a more formal and ritual type, and are more or less closely related to religion. In the villages in which a mosque is found, the most obvious occasion is the Friday sermon. However, the position of the mullah varies considerably, as indicated above, and many village mullahs find a difficulty to make the occasion truly communal, to induce their villagers to attend sermons at the mosque — often come home from the fields very tired, and would rather sit at home. Where a mullah of high prestige is found, he will manage to collect a considerable fraction of the village around him on such occasions, and by religious teaching raise the standard of the population, as measured on the scale of learning and piety. This in turn reflects on the village as a whole, the pressure to attend Friday sermons increases, and a unity and